

Sūrah Maryam

(Mary)

Sūrah Maryam was revealed in Makkah and it has 98 Verses and 6 Sections.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful the Very-Merciful

Verses 1- 15

كَهَيْعَصَ ﴿١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿٢﴾ اِذْ نَادَى رَبَّهُ
 نِدَاءً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ اِنِّى وَهَنَ الْعَظْمُ مِنِّى وَاسْتَعَلَ الرَّاسُ شَيْبًا
 وَلَمْ اَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾ وَاِنِّى خِفْتُ الْمَوَالِىَ مِنْ
 وَّرَآئِى وَكَانَتِ امْرَاَتِى عَاقِرًا فَهَبْ لِى مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾ يَرْتَبِّى
 وَيَرِثُ مِنْ اِلِىَّ يَعْقُوبَ ۗ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾ يٰزَكَرِيَّا اِنَّا نُبَشِّرُكَ
 بِغُلْمٍ اِسْمُهُ يَحْيٰى ۗ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ اِنِّى
 يَكُوْنُ لِىْ غُلْمٌ وَكَانَتِ امْرَاَتِى عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا
 ﴿٨﴾ قَالَ كَذٰلِكَ ؕ قَالَ رَبُّكَ هُوَ عَلٰى هٰىنٍ وَقَدْ خَلَقْتكَ مِنْ قَبْلُ
 وَلَمْ تَكْ شَيْئًا ﴿٩﴾ قَالَ رَبِّ اجْعَلْ لِّىْ اٰيَةً ۗ قَالَ اِيْتِكَ اِلَّا تُكَلِّمَ
 النَّاسَ ثَلٰثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلٰى قَوْمِهِ مِنَ الْمِحْرَابِ
 فَاَوْحٰى اِلَيْهِمْ اَنْ سَبِّحُوْا بُكْرَةً وَعَشِيًّا ﴿١١﴾ يٰيْحٰى خُذِ الْكِتٰبَ
 بِقُوَّةٍ ۗ وَاَتَيْنٰهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾ وَحَنٰنًا مِّنْ لَّدُنَّا وَزَكٰوَةً ۗ وَكَانَ
 نَفِيًّا ﴿١٣﴾ وَبَرًّا ۗ وَّبِالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلٰمٌ عَلَيْهِ

يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

Kaf, Hā Yā, 'Ain, Sad [1] This is a narration of your Lord's mercy to His servant Zakariyyā, [2] When he called his Lord in a low voice. [3] He said, "My Lord, here I am that bones within me have turned feeble, and the head has flared up grey with old age, and I never remained My Lord, unanswered in my prayer to You. [4] And I fear (my) kins after me, and my wife is barren, so bless me with an heir, from Your own side, [5] who inherits me and inherits the house of Ya'qūb. And make him, O my Lord, a favorite one." [6]

(Allah said) "O Zakariyyā, We give you the good news of a boy whose name is Yaḥyā (John). We did not create any one before him of the same name." [7] He Said, "My Lord, how shall there be a boy for me while my wife is barren and I have reached the extreme of old age?" [8]

He said, "So it is; your Lord said 'it is easy for Me, and I did create you before, when you were nothing.'" [9] He said, "My Lord, make for me a sign." He said, "Your sign is that you will not (be able to) speak to the people for three (consecutive) nights, though fit." [10]

Then he came out to his people from the place of prayer and directed them by gestures to proclaim the purity of Allah at morning and evening. [11]

(When the child was born, Allah said to him,) "O Yaḥyā", hold on to the Book firmly." And We gave him wisdom, while still a child, [12] and love from our own, and purity; and he was God-fearing, [13] and he was good to his parents; and he was not oppressive nor disobedient. [14] And peace on him the day he was born, the day he dies and the day he will be raised alive. [15]

Commentary

In the Holy Qur'ān Sūrah Maryam has been placed immediately after Sūrah Al-Kahf, presumably because there appears some kind of similarity between the two Sūrahs. While the former deals with some unusual anecdotes, the latter also covers a number of extraordinary events.

حُرُوفٍ مَّقْطُوعَةٍ are letters known in Arabic as حُرُوفٍ مَّقْطُوعَةٍ whose meanings, like

مُتَشَابِهَات are known only to Allah Ta'ālā and people should not even attempt to probe their meanings.

نِدَاءٌ خَفِيًّا (a low voice - 19:3) tells us that it is better to beseech Allah in supplication in undertone. Sayyidnā Sa'd Ibn Abī Waqqāṣ has narrated that the Holy Prophet ﷺ once said.

ان خير الذكر الخفى، وخير الرزق ما يكفى

"Surely the best way to make supplication to Allah is in undertone and the best sustenance is that which is sufficient for one's needs (i.e. neither more nor less than required)" (Qurtūbī)

أَنْبَى وَهَنَّ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا

"Here I am that bones within me have turned feeble, and the head has flared up grey with old age." - 19:4

Human body becomes weak with the aging of bones, because it is the bones which keep the body firm and upright. When bones lose their strength, the whole body turns weak.

The literal meaning of اِشْتَعَالَ is a sudden burst of fire. Here the word is used as a simile for grey hair covering the head like a glow of fire.

Mention of one's needs in supplication is desirable

Here Sayyidnā Zakariyya ﷺ before making his supplication, mentioned about his weakness and old age by referring to his bones . One of the reasons for this was, as pointed out in the translation, that in his peculiar circumstances i.e. his old age and physical weakness, it was not appropriate for him to ask for a child. Another reason given by Imām Qurtūbī in his commentary is, that for possible acceptance of supplication it is better to mention one's weakness, destitution and inadequacy. For this reason religious scholars have emphasized that one should recount Allah Ta'ālā's blessings and his own exigency before making his supplication.

مَوَالِي is the plural of مَوْلَى. This word has many meanings in the Arabic language, one of them being a cousin, or other relations on the father's side. Here the word has been used in this sense.

The Legacy of Prophets cannot be inherited

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ

"Who inherits me and inherits the house of Ya'qūb." - 19:6.

The religious scholars are all agreed that here the inheritance does not mean wealth, because in the first place, it has not been established that Sayyidnā Zakariyyā عليه السلام had much wealth. Hence, the question as to who would inherit the same, does not arise. Secondly, it is inconsistent with the exalted position of a prophet to concern himself with such matters. And thirdly, a saying of the Holy Prophet ﷺ, which has been unanimously accepted by all religious scholars, says:

إن العلماء ورثة الأنبياء، وإن الأنبياء لم يورثوا ديناراً ولا درهماً إنما ورثوا العلم،
فمن أخذه أخذه بحظ وافر. (رواه أحمد وأبو داؤد وابن ماجه والترمذى)

"Indeed the knowledgeable scholars are the inheritors of the prophets, because the prophets do not leave any material wealth. Their legacy is knowledge. One who has acquired knowledge has received great fortune."

The above saying of the Prophet ﷺ is also recorded in Al-Kāfi, by Al-Kulainī, the well-known book of the Shi'ite school. It is narrated in Sahīh Al-Bukhari through Sayyidah 'Ā'ishah رضي الله عنها that the Holy Prophet ﷺ said:

لا نورث، ما تركنا صدقة

"No one inherits our (i.e. prophets') wealth, because whatever wealth we leave behind is Ṣadaqah (Charity) (صدقه)."

In the verse itself after يَرِثُ مِنْ آلِ يَعْقُوبَ يَرِثُنِي the addition of the words يَرِثُ مِنْ آلِ يَعْقُوبَ (19:6) confirms the view that here the material inheritance is not implied, because the son, Yaḥyā عليه السلام, could not have inherited the material wealth of the family of Sayyidnā Ya'qūb عليه السلام, which could only be inherited by their near relations and not by Sayyidnā Yaḥyā عليه السلام. It is against the law of inheritance for distant relations to receive any part of inheritance in the presence of close relatives.

Rūḥ ul-Ma'ānī quotes the following from Al-Kāfi, by Al-Kulainī, the well-known Shi'ah scholar:

عن ابى البخترى عن ابى عبد الله قال: إن سليمان ورث داؤد وإن محمد أصلى الله عليه وسلم ورث سليمان-

"Sulaymān عليه السلام was the heir of Dāwūd عليه السلام and Muḥammad ﷺ was the heir of Sulaymān عليه السلام."

It is quite obvious that the Holy Prophet ﷺ did not inherit any material wealth from Sulaymān عليه السلام, nor did Sulaymān عليه السلام receive any

such inheritance from Dāwūd عليه السلام. Clearly the reference here is to the wisdom and the knowledge which all prophets of Allah possess.

لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا

"We did not create any one before him of the same name." - 19:7.

The word سَمِيٌّ means "person having the same name." It also means "similar." If the first meaning is adopted here then it would suggest that no one else had the name Yaḥyā before him. This fact also suggests that he possessed certain special attributes which were not granted to any one else before him. And if we take the second meaning of the word سَمِيٌّ then it will mean that some of his attributes and situations were such that they were peculiar to him and were not shared by any other prophet, and that he was unique in the possession of those special attributes, for instance his self abnegation and denial of worldly comforts (حَصُورٌ). However, it does not necessarily follow that he was superior to all the prophets who preceded him, for the superiority of Sayyidnā Ibrahīm Khalīlullāh and Sayyidnā Mūsā Kalīmullāh عليهما السلام over him is established and well known. (Maḥzarī)

The word عِيًّا is derived from عَمُو which actually means 'unresponsive' or 'insensitive', and in the present context it means dryness of the bones. سَوِيًّا means healthy. This word has been added here to denote that Sayyidnā Zakariyyā's عليه السلام loss of speech for three days was not due to any illness, for during this entire period of three days he could utter words of prayer and supplication. This special condition was a miracle and a sign from Allah Ta'ālā about his wife's pregnancy. حَنَانًا Literal meaning of this word is softheartedness, compassion and mercy, and these qualities were specially granted to Sayyidnā Yaḥyā عليه السلام.

Verses 16 - 21

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذَا نَبَّذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾
 فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا
 بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا
 ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾

قَالَتْ أَنَّى يَكُونُ لِي غُلْمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكْ بَغِيًّا ﴿٢٠﴾
 قَالَ كَذَٰلِكَ ۗ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ ۗ وَلِنَجْعَلَ آيَةً لِلنَّاسِ وَرَحْمَةً
 مِنَّا ۗ وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

And mention in the Book (the story of) Maryam, when she withdrew from her people to a place eastwards, [16] then she used a barrier to hide herself from them. Then, We sent to her Our Spirit and he took before her the form of a perfect human. [17] She said, "I seek refuge with the Raḥmān (All-Merciful) against you if you are God-fearing. [18] He said, "I am but a message-bearer of your Lord (sent) to give you a boy, purified." [19] She said, "How shall I have a boy while no human has ever touched me nor have I ever been unchaste?" [20] He said, "So it is; your Lord said, 'It is easy for Me, and (We will do this) so that We make it a sign for people and a mercy from Us. And this is something already destined.'"
 " [21]

Commentary

The word *إتَّيَدَتْ* is derived from *يَدٌ* which means to throw away or to cast away. Hence, the meaning of *إتَّيَدَتْ* is to withdraw from the crowd. *مَكَانًا شَرْقِيًّا* denotes that she retired to a secluded corner of the house facing east. The purpose of her shifting to a secluded corner of the house has been differently explained. Some say she had moved there to take a bath, while others say that she had moved as usual to a secluded corner on the eastern side of her place of worship for offering her prayers. Qurtubī has given preference to the second explanation. According to Sayyidnā Ibn 'Abbās رضي الله عنه, this is the reason why the Christians face east when offering their prayers, and revere the eastern direction.

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا

"Then, We sent to her Our Spirit." - 19:17.

A majority of scholars hold the view that *رُوحٌ* (Spirit) refers to Sayyidnā Jibrā'īl عليه السلام but some say that it refers to Sayyidnā 'Isā عليه السلام himself. Allah Ta'ālā had placed before Sayyidah Maryam عليها السلام the likeness of the son to be born to her. But the former version is more appropriate and is confirmed by the statement that follows.

فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

"He took before her the form of a perfect human." - 19:17.

It is not given to a human being to see an angel in its real form, because he will be overwhelmed by fright at such an experience. This, indeed is, that happened to The Holy Prophet ﷺ in the cave of Hira' on his first encounter with Sayyidnā Jibra'īl عليه السلام, and again later on. Sayyidnā Jibra'īl عليه السلام appeared before Sayyidah Maryam عليها السلام in the form of a man, so as not to frighten her. When Sayyidah Maryam عليها السلام saw a man near her she became apprehensive of his intentions and said "إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ" "I seek refuge of the Raḥmān (All-Merciful), against you." (19:18) Some reports have it that when Sayyidnā Jibra'īl عليه السلام heard these words he retreated a little in reverence of Allah's name.

إِنْ كُنْتَ تَقِيًّا

"If you are God-fearing." - 19:18.

These are the words which a helpless person would utter to a cruel oppressor begging him that if he is a believer then he should desist from tormenting him. The intention is that Sayyidah Maryam عليها السلام entreated Sayyidnā Jibra'īl عليه السلام, who stood before her in the guise of a man, that he should fear Allah and abstain from evil deeds. In short, the expression إِنْ كُنْتَ تَقِيًّا (if you are God-fearing - 19:18) is not a pre-condition for seeking the protection of Allah but a condition to make her prayer more effective and inducing. Some other commentators have said that this expression is used for emphasis, meaning that even if you fear Allah I seek His protection; and if the position is otherwise then I shall seek Allah's refuge with added vehemence. (Maḥzarī)

لَا هَبْ لَكَ عَلَٰمًا (to give you a boy - 19:19) Here Sayyidnā Jibra'īl عليه السلام had attributed to himself the gift of the child because Allah Ta'ālā had sent him in order that he should breathe into her collar, and this breath would be the means of her conceiving the child, whereas in reality this gift was by the act of Allah.

Verse 22 - 26

فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَاجَاءَهَا الْمَخَاضُ إِلَى

جِذْعِ النَّخْلَةِ ۚ قَالَتْ يَلْيَتَنِي مِنَ قَبْلِ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا
﴿٢٣﴾ فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا
﴿٢٤﴾ وَهَزَيْتِ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَلِّقُ عَلَيْكَ رُطْبًا جَنِيًّا ﴿٢٥﴾
فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۚ فَمَا تَرِينَ مِنَ الْبَشَرِ أَحَدًا ۚ فَقُولِي إِنِّي
نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾

So she conceived him, and went in seclusion with him to a remote place. [22] Then the labour pains brought her to the trunk of a palm-tree. She said "O that I would have died before this and been something gone, forgotten." [23] Then he called her from beneath her: "Grieve not. Your Lord has placed a stream beneath you. [24] And shake the trunk of the palm-tree towards yourself and, it will drop upon you ripe fresh dates. [25] So eat, drink and cool your eyes. Then if you see any human being, say (to him), "I have vowed a fast (of silence) for The Raḥmān (All-Merciful), and therefore, I shall never speak to any human today." [26]

Commentary

Injunction in respect of desire for death

If her desire for death was due to worldly problems then she may be excused on the ground that she was overpowered by the surrounding circumstances and had reached a state of mind usually called by the mystics as غلبة الحال "Ghalabah-tul-Ḥāl." But if the desire for death was due to religious consideration, it was justifiable in its own right, because she feared that people would talk ill of her and she would not be able to endure it with patience. This could be tantamount to committing a sin of showing impatience and only death could save her from such a predicament..

The vow of silence has been prohibited under the Islamic Law

Before the advent of Islam silence was also a form of worship, and those who observed this fast were not supposed to speak from dawn to dusk. Islam cancelled this fast and made it mandatory to refrain from idle talk, lying and back-biting. Refraining from normal conversation is not a

form of worship in Islam anymore and hence to take a vow of silence is also not permissible. Abū Dāwūd رحمه الله عليه has reported the following Ḥadīth from the Holy Prophet ﷺ:

لا يتم بعد احتلام، ولا صمات يوم الى الليل

It means that a child who has lost his father may not be regarded as an orphan after attaining puberty, and the rules pertaining to an orphan cease to apply on him. And that remaining silent from dawn to dusk is not a form of worship in Islam (This Ḥadīth has been rated by As-Suyūfī and Al-'Azizi as Ḥasan).

She has been directed to eat the dates because it has been established medically that the use of water and dates gives relief in labour pains.

Conceiving a child without copulation with a man is not totally impossible

That Sayyidah Maryam عليها السلام conceived and gave birth to a child was a miracle. And miracles, however improbable they may be in appearance, are not beyond Allah's power, rather, the more improbable they are, the more pronounced their miraculous nature. However, it cannot be taken as totally impossible, because according to some books of medical science, the lubricants found inside the female genitals are not merely a passive agent for conceiving a child; they also have a capacity of being active and a potential to make fetus by themselves without an external semen joining them. Ibn Sīnā (Avicenna), the famous medical scientist, has mentioned in his book 'Al-Qānūn' that in a special disease, named by him as 'Raja' an imperfect form of even the organs of a fetus is shaped in the uterus of a woman without the intermediation of a male semen. So long as this potential is there, it cannot be taken as totally impossible, because some abnormal factor may increase this potential.

In verse 25 Allah Ta'ālā commanded Sayyidah Maryam عليها السلام to shake the date tree, although it was within His power to drop the dates in her lap. But here the suggestion is that one should strive to earn one's living, and that the struggle for sustenance does not conflict with one's trust in Allah (Rūḥ ul-Ma'ānī).

سَرِيًّا The literal meaning of the word سَرِي appearing in verse 24 is a small canal. Allah Ta'ālā caused a small stream to flow at the moment

either by his direct command or through Sayyidnā Jibra'īl عليه السلام. There are reports supporting both these probabilities. It is worth noting here that while describing the means to bring consolation to Sayyidah Maryam عليها السلام water was mentioned first and then date as something to eat. But in the matter of their actual use the order was reversed i.e. eating was enjoined first and then drinking. It is perhaps because normally a person first makes arrangement for drinking water and then for food, specially such food as is more likely to produce thirst. But when it comes to their use the sequence gets reversed i.e. one eats first and then drinks water. (Rūḥ ul-Ma'ānī).

Verses 27 - 33

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرِئٌ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ﴿٢٧﴾
يَأْتِخَتْ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾
فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْأَمْهَدِ صَبِيًّا ﴿٢٩﴾
قَالَ إِنِّي عَبْدُ اللَّهِ ط اتَّخَذَ اللَّهُ لِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي
مُبْرَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا
﴿٣١﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَالسَّلَامُ
عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

Then she came to her people carrying him (the baby). They said, "O Maryam you have come out with something grave indeed. [27] O sister of Hārūn, neither your father was a man of evil nor was your mother unchaste." [28] So she pointed towards him (the baby). They said, "How shall we speak to someone who is yet a child in the cradle?" [29] Spoke he (the baby), "Verily I am the servant of Allah. He has given me the Book and made me a prophet, [30] and He has made me a blessed one wherever I be, and has enjoined Ṣalāh and Zakāh upon me as long as I am alive, [31] and (He has made me) good to my mother, and he did not make me oppressive nor ill-fated. [32] And peace is upon me the day I was born, the day I shall die, and the day I shall be raised

alive again." [33]

Commentary

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ

"Then she came to her people carrying him." - 19:27

These words suggest that when Sayyidah Maryam عليها السلام was comforted by the super-natural indications that Allah Ta'ālā will protect her from disgrace, she took the newborn baby with her to her house. As to the time when she returned home after giving birth to the child, Ibn 'Asa'akir has narrated through Ibn 'Abbās ؓ that she returned home to her people forty days after the birth of the child i.e. after the completion of the period of *Nifās* (the bleeding period after the birth of a child). (Rūḥ ul-Ma'ānī)

شَيْئًا فَرِيًّا (Something grave indeed - 19:27). The word فَرِي in Arabic language means to cut or to split, and is used to describe a task where a great deal of cutting and chopping is involved. However, Abū Ḥayyan has said that the word فَرِي means anything having preposterous and extraordinary significance, and may be used both in good and in bad sense. In the present context it is used to describe something monstrous, hence translated in the text as 'something grave'. Generally this word is used for things which are known to be bad and corrupt in the extreme.

يَا أُخْتُ هَارُونَ (O sister of Hārūn - 19:28). Sayyidnā Hārūn عليه السلام, who was the brother and companion of Sayyidnā Mūsā عليه السلام had died centuries before Sayyidah Maryam عليها السلام time. It is obvious, therefore, that in verse 28 where Sayyidah Maryam عليها السلام is addressed as the sister of Sayyidnā Hārūn cannot be in its literal sense. This is also corroborated by the incident that when The Holy Prophet ﷺ sent Sayyidnā Mughīrah Ibn Shu'bah ؓ as his ambassador to the people of Najrān they questioned him that in the Qur'ān Sayyidah Maryam عليها السلام has been referred to as the sister of Sayyidnā Hārūn whereas he had died long before her. Sayyidnā Mughīrah ؓ did not know the answer to this question. So, when he returned from the mission, he narrated the whole incident to The Holy Prophet ﷺ. On this The Holy Prophet ﷺ said why did you not tell them that it has been a common practice with the believers to adopt the names of the prophets in expectation of receiving their Barakah (blessings), and to claim relationship with them. (Aḥmad,

Muslim, Tirmidhī, Nasa'ī)

This saying of the Prophet ﷺ may be interpreted in two ways. One, that Sayyidah Maryam's *عليها السلام* relationship with Sayyidnā Hārūn *عليه السلام* was mentioned because she was of his lineage, and it was customary with the Arabs to associate a person with their ancestors, for instance a man belonging to the tribe of Tamīm would be called as Akhā Tamīm or Tamīm's brother, or an Arab would be addressed as Akhā Arab. The other meaning is that the name Hārūn does not refer to Sayyidnā Hārūn *عليه السلام* the companion / brother of Sayyidnā Mūsā *عليه السلام* but to the brother of Sayyidah Maryam *عليها السلام* herself who was also named after Sayyidnā Hārūn *عليه السلام* out of reverence for the Prophet. In the second case the term Hārūn *أُخْتُ هَارُونَ* (Sister of Hārūn) fits in very well with the literal meaning of the word *أخت* (Sister).

مَا كَانَ أَبِيكَ امْرَأًا سَوِيًّا

"Neither your father was a man of evil." - 19:28.

These words suggest that when someone who is descended from righteous and pious ancestors commits a sin, then the sin is of greater magnitude compared to a sin committed by an ordinary person, because the sin brings bad name to the pious elders. It is for this reason that descendants of pious persons should make extra effort in the performance of righteous deeds, and fear Allah at all times.

إِنِّي عَبْدُ اللَّهِ ("I am the servant of Allah" - 19:30) There is a report that when her family members started berating and censuring Sayyidah Maryam *عليها السلام*, Sayyidnā 'Īsā *عليه السلام* was sucking milk. When he heard their accusations he stopped sucking milk and moved over to his left side facing them, and raising his index finger he said: *إِنِّي عَبْدُ اللَّهِ* i.e. I am the servant of Allah. In this way in his very first words Sayyidnā 'Īsā *عليه السلام* made it clear that although his birth was a miracle, he himself was not God, but only a servant of God. This was to eliminate forever the possibility of people worshipping him as God due to his miraculous birth.

إِنِّي الْكِتَابَ وَجَعَلَنِي نَبِيًّا

"He has given me the Book and made me a prophet." - 19:30.

In these words, Sayyidnā 'Īsā *عليه السلام* even in his infancy announced his future prophethood and the revelation to him of a sacred book from Allah

Ta'ālā. Since no prophet has been granted prophethood and a sacred book before the age of forty years, therefore this pre-announcement of his prophethood by Sayyidnā 'Īsā (عليه السلام) here means to convey in advance that he would be bestowed prophethood and the Book at the proper time. In a similar manner The Holy Prophet ﷺ said that he was bestowed prophethood even before Ādam (عليه السلام) was yet in the process of his creation. This shows that the promise for granting prophethood to Sayyidnā Muḥammad Al-Muṣṭafā (ﷺ) was firm and final. Here too, because of the certainty of occurrence, the grant of prophethood is referred to in the past tense. By announcing his future prophethood he (Sayyidnā 'Īsā (عليه السلام)) dispelled peoples' doubts and exonerated his mother from the charge of fornication, because his being a Prophet was proof enough that his birth was free from any blemish.

وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ

"And has enjoined Ṣalāh and Zakāh upon me." - 19:31.

The word *أَوْصَانِي* is derived from the word *وَصِيَّة* (*Waṣiyyah*) which normally means 'to bequeath', but when used in the context of issuing an order, it implies an emphatic command, and here it is used to put emphasis on a command of Allah. For this reason it is translated in the text as 'enjoined'. Here Sayyidnā 'Īsā (عليه السلام) has said that Allah Ta'ālā had commanded him to offer Prayers and give the obligatory charity (*Zakāh*), the intention being that he was commanded to observe both these duties with great diligence. Prayers and *Zakāh* are two forms of worship which have been enjoined as obligatory in the Shar'īah (Laws) of all the prophets from Ādam (عليه السلام) to the last of the Prophets, Muḥammad (ﷺ). However, their details vary in different codes. In the Shar'īah of Sayyidnā 'Īsā (عليه السلام) prayers and *Zakāh* were also made compulsory. It is true that 'Īsā (عليه السلام) was never wealthy; neither did he build a house for himself nor did he accumulate any material riches, then why was he enjoined to pay *Zakāh*? The answer is that this injunction is of general application in that whosoever possesses a certain level of wealth (*نِصَاب*) is liable to pay *Zakāh*. This injunction applied to 'Īsā (عليه السلام) as well i.e. whenever he acquired wealth upto the level of *Niṣāb* (*نِصَاب*) he was required to pay *Zakāh*, but if his wealth remains below *Niṣāb* throughout his life, he would never be liable to pay *Zakāh*. This situation, therefore, is not in conflict with the general rules governing *Zakāh*.

مَا دُمْتُ حَيًّا

"As long as I am alive." - 19:31.

It means that the injunction of prayers and Zakāh is for ever i.e. as long as I live. It is obvious that the reference here is to the life in this world, because these duties can be performed only here in this world.

وَبِرًّا بِوَالِدَتِي

"and (He has made me) good to my mother." - 19:32.

Here only the mother is mentioned and not both the parents. Hence it is implied that his birth was a miracle, being without a father. Such a discourse coming from an infant was a miracle by itself to prove his miraculous birth.

Verses 34 - 40

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ ۖ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا
 كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَّلَدٍ سُبْحٰنَهُ ۗ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ
 كُنْ فَيَكُونُ ﴿٣٥﴾ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ
 مُسْتَقِيمٌ ﴿٣٦﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا
 مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾ أَسْمِعْ بِهِمْ وَأَبْصِرْ ۗ يَوْمَ يَأْتُونَنَا لَكِنِ
 الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٨﴾ وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ
 قُضِيَ الْأَمْرُ ۗ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾ إِنَّا نَحْنُ نَرِثُ
 الْأَرْضَ وَمَنْ عَلَيْهَا وَإِنَّا يُرْجِعُونَ ﴿٤٠﴾

That is 'Īsā, the son of Maryam - the word of truth in which they are disputing. [34] It is not for Allah to have a son. Pure is He. When He decides a thing He simply says to it, "Be" and it comes to be. [35] And Allah is surely my Lord and your Lord. So, worship Him. This is the straight path. [36] Then the groups among them fell in dispute. So, woe to the disbelievers, for they are to witness the Great Day. [37] How strong will their

hearing be, and how strong their vision the day they will come to Us! But today the transgressors are in clear error. [38] And warn them of The Day of Remorse when the whole thing will be settled, while they are heedless and do not believe. [39] Surely We, only We, shall ultimately own the earth and all those on it, and to Us they will be returned. [40]

Commentary

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ

"This is 'Īsā, the son of Maryam." - 19:34.

The beliefs of the Jews and the Christians about Sayyidnā 'Īsā عليه السلام were on such opposite extremes that the Christians exalted him to such a level of reverence that they regarded him as the son of Allah. The Jews on the other hand, denigrated him maliciously and called him (God forbid) the illegitimate son of Yūsuf (Joseph) the carpenter. Allah Ta'ālā has pointed out the error of both the views in these verses and clarified the correct position.

The phrase قَوْلِ الْحَقِّ (translated in the text as 'the word of truth' in the normal reading is with *fathah* (◌) on the letter *Lām*. In this case the sentence alongwith its understood words will run like أَقُولُ قَوْلَ الْحَقِّ that is, 'I say the word of truth'. However, in some readings the letter '*Lām*' in 'Qawl' is rendered with *Dammah* (◌) i.e. قَوْلُ الْحَقِّ. In this case the sentence will mean that Sayyidnā 'Īsā عليه السلام himself was a word of truth. It is, then, analogous to the title of كَلِمَةُ اللَّهِ (the word of Allah) which is given to him to denote that he was born directly by the word of Allah, having no connection with an apparent cause in this world. (Qurṭubī)

يَوْمَ الْحَسْرَةِ (the Day of Remorse) in verse 39 refers to the Day of Judgment and has been called the Day of Remorse because on that day persons consigned to Hell as punishment for their evil deeds will regret their disregard of the righteous way of life, and wish that if they had lived the life of true believers, they too would have been in Paradise instead of being punished in Hell. Even those who have been rewarded with Paradise will feel a different kind of remorse. Al-Ṭabarānī and Abū Ya'lā have quoted the following saying of the Prophet ﷺ on the authority of Sayyidnā Mu'adh رضي الله عنه :

"The people of Paradise will regret only one thing, namely those moments which were spent without the remembrance of Allah."

And Al-Baghawī رحمه الله تعالى, has narrated quoting Abū Hurairah ؓ that The Holy Prophet ﷺ said:

"Everyone will experience remorse and regret after death."

The companions of the Holy Prophet ﷺ asked him what would be that remorse and regret about? Then The Holy Prophet ﷺ explained that those who acted righteously will regret not having performed more righteous deeds which would have helped them attain a higher position in Paradise. On the other hand, the evil doers will repent their evil actions and sins. (Mazharī)

Verses 41 - 50

وَأذْكَرُ فِي الْكِتَابِ إِبْرَاهِيمَ ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾ إِذْ قَالَ لِأَبِيهِ
يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾
يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا
سَوِيًّا ﴿٤٣﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ
عَصِيًّا ﴿٤٤﴾ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ
فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾ قَالَ أَرَأَيْبُ أَنْتَ عَنِ الْهَيْتَى يَآ إِبْرَاهِيمَ ۚ
لَئِنْ لَمْ تَنْتَهَ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا ﴿٤٦﴾ قَالَ سَلِّمْ عَلَيَّ ۚ
سَأَسْتَغْفِرُكَ رَبِّي ۚ إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلُّكُمْ وَمَا تَدْعُونَ
مِنْ دُونِ اللَّهِ وَادْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾
فَلَمَّا اعْتَزَلْتَهُمْ وَمَا يُعْبُدُونَ مِنْ دُونِ اللَّهِ ۗ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ
ۗ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾ وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ
لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

And mention in the Book (the story of) Ibrāhīm. Indeed, he was *ṣiddīq* (a man of truth), a prophet, [41] when he

said to his father, "My dear father, why do you worship something that does neither hear nor see, nor help you in any way? [42] My dear father, to me in fact, there has come a knowledge that has not come to you; so, follow me and I shall lead you to a straight path. [43] My dear father, do not worship the Satan. The Satan is surely rebellious to the Raḥmān (All-Merciful). [44] My dear father, I fear that a punishment from the Raḥmān (All-Merciful) touches you, and you become a companion of Satan." [45] He said, "Are you averse to my gods O Ibrāhīm? Should you not stop, I will definitely stone you. And leave me for good." [46] He said, "Peace on you. I shall seek forgiveness for you from my Lord. He has always been gracious to me. [47] And I go away from you and what you invoke besides Allah. And I shall invoke my Lord. Hopefully I shall not be a loser by invoking my Lord." [48] So, when he went away from them and what they worshipped besides Allah, We blessed him with Iṣḥāq and Ya'qūb and each of them We made a prophet [49] And We bestowed on them of our mercy and made them have a good name at its highest. [50]

Commentary

Meaning of Ṣiddīq

صِدِّيقًا نَبِيًّا (Ṣiddīq (a man of truth), a prophet - 19:41) The word (Ṣiddīq) صِدِّيق is a Qur'ānic term which has been defined differently by different scholars. Some say it is applied to one who has never told a lie in his life. Others describe Ṣiddīq (صِدِّيق) as one who is truthful in his beliefs, words and deeds. In other words his utterances truly reflect his beliefs, and his actions in turn match with his beliefs and words. Rūḥ ul-Ma'anī and Mazharī have adopted the latter meaning of the word. Then there are different degrees of صِدِّيقِيَّة (Truthfulness) i.e. those who fall within this definition are placed at different pedestals. Only a prophet (نَبِيٌّ يَأْتِي بِرَسُولٍ) can be a true صِدِّيق. While every prophet is gifted with this attribute, not everyone who has it is a prophet. A believer who follows in the footsteps of his prophet and attains this exalted position of صِدِّيق (truthfulness) can also be called Ṣiddīq. The Holy Qur'ān itself has given the title of صِدِّيقِيَّة to Sayyidah Maryam عليها السلام, despite the view of the overwhelming majority that she was not a prophet, and that a woman cannot be a prophet.

How to give counsel to elders.

يَا أَبَتِ (My dear father - 19:42) In Arabic language this word conveys deep respect and intense love for one's father. Allah Ta'ālā had combined in the person of Sayyidnā Khalilullah ﷺ the noble qualities and attributes, and his address to his father is a perfect example of moderation and restraint on the one hand, and the balancing of the opposites on the other. He finds his father living a life of unbelief and polytheism, and also calling upon other people to follow him in a life of sin - the very things which he was sent to eradicate. At the same time there is the filial love and respect which he feels towards his father. Now, the thing to note is, how well he combines the two conflicting feelings together. In the first place he uses the word يَا أَبَتِ, which is the mark of love and respect for his father, in the beginning of each sentence of the address. Then there is not a single derogatory word in his address which could hurt the feelings of his father, and words such as infidel or sinner have been carefully avoided. Instead, guided by prophetic wisdom he merely invited his father's attention to the helplessness and insensitivity of his idols, so that he might himself realize the fallacy of his beliefs. In the second sentence he made a mention of the prophetic knowledge that was granted to him by Allah Ta'ālā. Then in the third and fourth sentences he warned him against the Divine wrath, which would surely fall on him as a punishment for infidelity and idolatry. Even to these respectful entreaties his father did not pay any heed and, instead of giving any thought to what was said to him and adopting a gentle attitude, he addressed him in a very harsh language. Whereas Sayyidnā Ibrāhīm ﷺ had addressed him with the loving words of يَا أَبَتِ, which should have called for a soft and tender response, such as يَا بُنَيَّ (My dear son) he chose to call him by his name and said وَيَا إِبْرَاهِيمَ, and not only threatened to stone him to death but also asked him to leave his house. How Sayyidnā Khalilullah ﷺ responded to this threat is worthy of deep reflection.

سَلَامٌ عَلَيْكَ (Peace on you) Here the word سَلَامٌ (Peace) may carry two meanings. One, that the word سَلَامٌ is used to signify severance of relations in a polite manner so as not to cause hurt to his father. This practice has been described in the Holy Qur'an as an attribute of good and pious people. An example in point are the words.

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

"When ignorant people speak to them, they reply peacefully." (25:63)

It means that when the ignorant people say foolish things to them they simply say 'Salām' (peace) instead of getting involved into an argument with them. This is a way of conveying to them that though I do not agree with your views I will not harm you. The second explanation is that the word سلام has been used in the conventional sense. But here the problem is that The Holy Prophet ﷺ has forbidden the believers to be the first to greet an infidel with the word سلام on meeting him. The following saying of The Holy Prophet ﷺ has been reported in Ṣaḥīḥ al-Bukhārī and Muslim on the authority of Sayyidnā Abū Hurairah ؓ.

لَا تَبْدَأُ وَالْيَهُودَ وَالنَّصَارَىٰ بِالسَّلَامِ

"Do not be the first to greet Jews and Christians with the word "سلام".

On the other hand Ṣaḥīḥ al-Bukhārī and Muslim have also reported through Sayyidnā Usāmah ؓ that The Holy Prophet ﷺ had greeted first a group of people with the word سلام in which infidels, polytheists and Muslims were all present.

This explains the differences which have developed among jurists on the question of propriety or otherwise of this practice. By their words and actions eminent companions (of the Holy Prophet ﷺ), their followers and leaders of religious thought have expressed different views on this issue. Qurtubī has treated this subject in great detail while explaining this verse in his book Aḥkam ul-Qur'ān. Imām An-Nakha'ī has ruled that when one meets an infidel, a Jew or a Christian on a religious or a worldly need, then there is no harm in taking lead in greeting him with the word سلام, but one should avoid greeting first when there is no need to meet him. Thus both the sayings of the Prophet ﷺ (حديث) have been reconciled.

سَأَسْتَغْفِرُكَ رَبِّي (I shall seek forgiveness for you from my Lord - 19:47). Here again the problem is that to ask for forgiveness for the sins of an infidel is prohibited and unlawful by Islamic laws, the Holy Prophet ﷺ had said to his uncle Abū Ṭālib ؓ والله لا استغفرن لك ما لم انه عنه، that is;

"By God I shall keep on praying to Allah for your forgiveness until I am forbidden to do so by Him."

On this the following verse was revealed:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ

"It is not for the Prophet and the believers to seek forgiveness for the Mushriks." (9:113)

After the revelation of this verse he ﷺ stopped seeking forgiveness for his uncle.

The answer to this confusion is that Sayyidnā Ibrāhīm عليه السلام had promised his father to seek Divine Mercy for him before such a prayer was forbidden. The prohibition was imposed after this event. Allah Ta'ālā has mentioned this event in Sūrah Mumtaḥinna where this exception is clearly indicated.

إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ

Except that Ibrāhīm said to his father "Certainly I shall ask pardon for you". - 60:4.

This is more clear in Sūrah Taubah in the verse following the verse.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ

"It is not for the Prophet and the believers to seek forgiveness for the Mushriks." - 9:113.

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا أَيَّاهُ ۖ فَلَمَّا تبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ

"And the prayer of Ibrāhīm for the forgiveness of his father was not but due to a promise he had made to him. Later, when it became clear to him that he was an enemy of Allah, he withdrew himself from him." - 9:114.

This shows that Sayyidnā Ibrāhīm's عليه السلام promise to his father to invoke Allah's Mercy for him was made before the latter's firm adherence to infidelity, and his hostility to Allah became clearly evident. When the position was no longer in doubt Sayyidnā Ibrāhīm عليه السلام announced his dissociation from his father.

وَأَعْتَرْتُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي

And go away from you and what you invoke besides Allah. And I shall invoke my Lord." - 19:48.

On the one hand Sayyidnā Khalīlullah عليه السلام went to the extreme to show his respect and love for his father, which has been described above, and on the other hand he did not allow the slightest doubt to be cast on

his expression of the universal truth (حق) or on his total belief in it. He accepted willingly his father's orders to leave the house and also made it known that he had totally dissociated himself from his (father's) idols and addressed his prayers only to Allah.

فَلَمَّا اعْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ

"So, when he went away from them and what they worshipped besides Allah, We blessed him with Ishāq and Ya'qūb." - 19:49.

In the sentence preceding this sentence Hadhrat Ibrāhīm عليه السلام had expressed the hope that on account of his prayers and devotion Allah Ta'ālā would not abandon him. This hope, in fact, was a prayer to Allah to protect him from the pain of loneliness after he left his house and family. The sentence reproduced above describes the manner in which his prayer was granted. When Ibrāhīm عليه السلام left his home and family and their idols, Allah Ta'ālā rewarded him with a son, Ishāq عليه السلام to compensate him for his loss. It was further revealed to him that this son would have long life and also beget a son by the name of Ya'qūb. Granting of a son is proof that he (Ibrāhīm) was married by then. In brief it means that he was granted a better family, which consisted of prophets and pious people after he had left his father's family.

Verses 51 - 58

وَأذْكَرُ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾
 وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾ وَوَهَبْنَا
 لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾ وَأذْكَرُ فِي الْكِتَابِ إِسْمَاعِيلَ
 إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُ
 بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾ وَأذْكَرُ فِي
 الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا
 ﴿٥٧﴾ أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ
 وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ

هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا

﴿٥٨﴾ (السجدة)

And mention in the Book (the story of) Mūsā. Indeed he was a chosen one and was a messenger, a prophet. [51] And We called him from the right side of the mount Tūr (Sinai), and We drew him close to commune in secret. [52] And We, out of Our mercy, granted him his brother Hārūn as a prophet. [53] And mention in the Book (the story of) Isma'īl. He was indeed true to his promise and was a messenger, a prophet. [54] And he used to bid Ṣalāh and Zakāh to his family and was favorite with his Lord. [55] And mention in the Book (the story of) Idrīs. He was indeed a *ṣiddīq* (man of truth), a prophet. [56] And We raised him to a high place. [57] Those are the people whom Allah has blessed with bounties, the prophets from the progeny of 'Ādam and from those whom We boarded (the Ark) along with Nūḥ and from the progeny of Ibrāhīm and Isrā'īl, and from those whom We guided and selected. When the verses of The Raḥmān (All-Merciful) are recited before them they fall down in Sajdah (prostration), weeping. [58]

Commentary

كَانَ مُخْلِصًا (Indeed he was a chosen one - 19:51) *مُخْلِصٌ* means a person whom Allah Ta'ālā has chosen for himself i.e. someone who will not devote himself to anyone but Allah, and whose only desire is to win Allah's benevolence. This special position is enjoyed by the prophets only as mentioned in the Qur'ān at another place.

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذُكِّرَى الدَّارِ

"We purified them with a quality most pure, the remembrance of the Abode." - 38:46.

Those among the followers of prophets who attain perfection are also granted a place of distinction, which makes them immune to committing sins and evil deeds through Divine dispensation. They remain in Allah's protection all the time.

مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ (The right side of the mount Tūr - 19:52). This famous mountain (Tūr or Sinai) rises in Syria between Madyan and Egypt, and is

still known by the same name. Allah Ta'ālā has given it a distinct and special position in many ways.

The position of Tūr is given to the right side in relation to Sayyidnā Mūsā عليه السلام who had commenced his journey from Madyan and when he approached Tūr, it was on his right side. نَجِيًّا is for whisper, مَنَاجَات is for confidential talk and نَجِي means a confidant.

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ

"And We, out of our mercy, granted him his brother Hārūn." - 19:53.

Literal meaning of هبه is a gift. Sayyidnā Mūsā عليه السلام had prayed to Allah to grant prophethood to Sayyidnā Hārūn عليه السلام also in order to provide him support. This prayer was granted and the word وَهَبْنَا has been used to describe this episode i.e. the grant of the gift of Hārūn عليه السلام to Sayyidnā Mūsā عليه السلام. That is why Sayyidnā Hārūn عليه السلام is also known as the Gift of Allah (هبة الله). (Mazhari)

وَأذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ

"And mention in the Book (the story of) Ismā'il." - 19:54.

The reference here is clearly to Sayyidnā Ismā'il عليه السلام, the son of Sayyidnā Ibrāhīm عليهما السلام, who has not been mentioned earlier along with his father Ibrāhīm and brother Ishāq عليهما السلام but mention has been made of him after a brief interlude in which an account of Sayyidnā Mūsā عليه السلام is given. It is possible that by making a reference to Sayyidnā Ismā'il عليه السلام apart from others, instead of treating him along with them, the intention was to give him prominent status. In this verse the prophets have not been mentioned in the order in which they were granted missions of prophethood, because Idrīs عليه السلام who has been mentioned last was, in fact, the earliest of them all.

كَانَ صَادِقَ الْوَعْدِ

"He was indeed true to his promise." - 19:54.

Fulfillment of promise is regarded as an important part of the moral code by all decent men, just as a breach of it is considered worthy of contempt. A saying of the Holy Prophet ﷺ has described the breaking of promise as a sign of hypocrisy. Thus, none of the prophets and messengers of Allah have been accused of bad faith / a breach of promise.

Here certain attributes have been assigned to some of the prophets, but this does not mean that the other prophets did not possess them. It only suggests that these special attributes distinguish them from all the other prophets, just as Sayyidnā Mūsā عليه السلام has been described as مُخْتَص. All the other prophets possessed this quality, but it has been specifically applied to Sayyidnā Mūsā عليه السلام. Hence a special mention of him with the attribute.

Sayyidnā Ismā'il عليه السلام occupies a place of honour where keeping a promise is concerned and he stood by his promise whether made to Allah or to humans. He fulfilled his promise to Allah that he would offer himself for sacrifice and will not be found wanting in courage. When the time came he stood by his promise. Once, he promised to meet a man at an appointed place and time. The man did not turn up at the appointed time, but Sayyidnā Ismā'il عليه السلام waited for him at the place for three days, and according to another tradition for full one year. (Maẓharī) A similar incident is reported about The Holy Prophet ﷺ by Tirmidhī on the authority of Abdullāh Ibn Ari Al-Khamsa that he waited for three days for someone who had promised to meet him at a particular place. (Qurṭubī)

Importance of keeping one's promise.

Fulfillment of promise is a distinctive trait of the character of the prophets and the pious, and a normal code of conduct with all decent persons. Breaking of a promise, on the other hand, is a habit of the wicked, mean and liars. A saying of the The Holy Prophet ﷺ is "العدة دين" "A promise is like a debt." i.e. it is as obligatory to honour a promise as it is to repay a debt. There is another saying of The Holy Prophet ﷺ which says "واى المؤمن واجب". It means that "promise is an obligation for a believer."

Jurists are all agreed that a promise is a debt and its fulfillment obligatory, but only in the sense that its violation without a religious (شرعى) excuse is a sin though no remedy can be sought for its breach in a court of law. In the language of the Jurists a debt is an obligation which is enforceable, while a promise is not.

A reformer must begin his mission with his own family

كَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ

"And he used to bid Ṣalāh and Zakāh to his family." - 19:55.

A special attribute of Sayyidnā Ismā'il عليه السلام is that he used to direct his family members to offer prayers and pay obligatory charity (زكوة). Here the question arises that all Muslims are required to advise their family members to perform good deeds as the Qur'an addresses the believers

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"Save yourself and your family members from the Fire (of Hell)." - 66:6.

Then why has a special mention been made of Sayyidnā Ismā'il عليه السلام in this matter? The fact is, that although this injunction applies to all Muslims, Sayyidnā Ismā'il عليه السلام used to make special efforts in following this directive. Likewise, the Holy Prophet ﷺ also received special directive to warn his family members and close relations against Allah's wrath وَأَنْذِرْ وَأَنْذِرُ عَشِيرَتَكَ الْأَقْرَبِينَ (and warn the nearest people of your clan - 26:214). As a consequence he assembled them all and conveyed to them Allah's command. The other point to consider here is that prophets are sent by Allah for the guidance of entire people. They convey Allah's message to everyone and bind them to obey His command. Then what is the point in making special mention of the members of family? The thing is that there are certain principles which the prophets observe when calling upon people to follow the path of righteousness, and one of them is to give the call first to one's own family members before calling upon the general public. It is a lot easier to prevail upon one's own family members and to monitor their actions. Once the family members have accepted a certain way of life and have started acting on it routinely then it becomes much easier to spread the same message among others at large. When people see for themselves others following a righteous path it becomes much easier to convert them. The most effective means for bringing about an improvement in the character of the people is by creating a religious environment. Experience shows that virtue and vice both proliferate faster and wider in a receptive environment than through teaching and preaching.

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيْسَ

"And mention in the Book (the story of) Idrīs." - 19:56.

Sayyidnā Idrīs عليه السلام lived one thousand years before Sayyidnā Nūḥ

ﷺ, and was among his ancestors. (Rūḥ ul-Ma'ānī with reference to Mustadrak al-Ḥakim). He was the first Prophet after Sayyidnā Ādam ﷺ and Allah Ta'ālā bestowed upon him thirty books. (Abī zar- Zamkhashari). Sayyidnā Idrīs ﷺ was the first man who was given the knowledge of astrology and mathematics through a miracle, (Baḥr ul-Muḥīṭ). He was also the first man who learnt how to write with a pen, and also the first who invented stitching of cloth, people used to wear animal skins instead of clothes before his time. He also invented measurement tools for the first time. Making of weapons also started in his time and he used them in his wars - the Holy wars (جهاد: Jihād) against the descendents of Qabīl (بنو قاييل) (Baḥr ul-Muḥīṭ, Qurṭubī, Maḥzarī, Rūḥ ul-Ma'ānī)

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

"And We raised him to a high place." - 19:57.

It means that he was granted a special position among prophets and was close to Allah Ta'ālā. There are also other versions about his ascent to the sky, about which Ibn-e-Kathīr has said

هذا من اخبار كعب الاحبار الاسرائيليات وفي بعضه نكارة

"This is taken from the traditions of the Israelites as reported by Ka'ab Al-Aḥbār, some of which are disputed, and unfamiliar."

The Qur'ānic words are not specific on the subject whether he was given a sublime position or was physically lifted to the sky. Therefore, his physical ascent to the sky is not definite. In any case commentary of the Holy Qur'an is not dependent on this issue. (Bayān ul-Qur'an)

From Bayān ul-Qur'an - The difference between the definition of 'Rasūl' and 'Nabī' and their inter-relationship.

"The words Rasūl and Nabī have been variously explained. Having considered all possibilities I have come to the conclusion that the relationship between the two is on being specific or general on the basis of their application.

Rasūl is one who delivers a new code to those among whom he is sent, even though the code may be new to himself as well, like Torah to Sayyidnā Mūsā ﷺ, or the code be new only to his people, as was the case with Sayyidnā Ismā'il ﷺ. The code that he was preaching was in

fact given to his father, Sayyidnā Ibrāhīm عليه السلام, but it was new for the tribe of Jurhum who did not know about it beforehand, and learnt its details from Sayyidnā Ismā'il عليه السلام only, who was sent to them for this purpose. It, therefore, follows that it is not necessary for a Rasūl to be Nabi just as the angels who are Rasūl but not Nabi or the messengers sent to Sayyidnā 'Īsā عليه السلام who are referred in Qur'an as Rasūl, although they were not Nabī. إِذْ جَاءَهَا الْمُرْسَلُونَ (36:13).

On the other hand Nabī is the one who is the bearer of Waḥy (Allah's message) regardless of whether he preaches an old or a new religious code. Many a prophets from Banī Isra'īl fall under this category, as they preached the religious code given to Sayyidnā Mūsā عليه السلام. It, therefore, follows that the word Rasūl is more general compared to Nabī. But in certain other ways converse is the case. Where the two words are used together, as in the case of this verse where they appear as رَسُولًا نَبِيًّا, there is no problem in that they can be taken both in specific or in general term, and there will not be any contradiction. But in such situations where the two words appear separately one against the other, then having regard to the relative position of the two words in the verse the term Nabī will denote someone who is following the religious code brought by someone else."

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ

"Those are the people whom Allah has blessed with bounties, the prophets from the progeny of Ādam." - 19:58.

This relates only to Sayyidnā Idrīs عليه السلام .

وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ

"And from those whom We boarded (the Ark) along with Nūḥ." - 19:58.

This relates to Sayyidnā Ibrāhīm عليه السلام only,

وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ

"and from the progeny of Ibrāhīm" - 19:58.

This relates to Ismā'il, Ishāq and Ya'qūb عليهم السلام .

وَإِسْرَائِيلَ

"and Isra'īl" - 19:58.

This points out to Sayyidnā Mūsā, Hārūn, Zakariyyā and Yaḥyā and 'Īsā عَلَيْهِمَا السَّلَام.

إِذَا تَتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا

"When the verses of The Raḥmān (All-Merciful) are recited before them they fall down in Sajdah (prostration), weeping." - 19:58.

Some very prominent prophets have been mentioned in the preceding verses as also their exalted status. Thus, there was a real danger that people might raise them to an exaggerated and high position as was the case with Jews who treated Sayyidnā 'Uzair عليه السلام as God, or the Christians who elevated Sayyidnā 'Īsā عليه السلام to a level where they called him the son of God. Therefore, after the mention of all those prophets it was made very clear in the very next verse that they were all very God-fearing and used to prostrate (سُجَّدَةً) themselves before Allah in extreme reverence. It is to avoid any possibility of crossing the limits of reverence for them (Bayān ul-Qur'ān).

Weeping during the recitation of Qur'ān / Divine Book was the Practice of the Prophets

Weeping while reciting Qur'ān is a commendable act and was also an attribute of the prophets. It has been reported that The Holy Prophet ﷺ, his companions, their followers and the God-fearing people followed this practice.

Qurtūbī has reported that religious scholars consider it desirable that when going into Sajdah after reciting a verse of Sajdah (آية سجده) one should recite a prayer which is appropriate to the verse of Sajdah (آية سجده). For instance in Sūrah Sajdah (sūrah # 32) the following prayer be recited.

اللَّهُمَّ اجْعَلْنِي مِنَ السَّاجِدِينَ لَوْجْهِكَ الْمُسَبِّحِينَ بِحَمْدِكَ وَأَعُوذُ بِكَ أَنْ أَكُونَ
مِنَ الْمُسْتَكْبِرِينَ عَنْ أَمْرِكَ

(O Allah, make me of those who prostrate to You alone, and who glorify You along with proclaiming Your praise. And I seek refuge with You from being of those who turn their faces, in arrogance, against Your command.)

While in the case of Sajdah at verse # 109 of سُورَةِ الْبَنِي إِسْرَائِيلَ (Sūrah Banī Isra'īl) one should recite.

اللَّهُمَّ اجْعَلْنِي مِنَ الْبَاكِينَ إِلَيْكَ الْخَاشِعِينَ لَكَ

(O Allah, make me of those who weep before You and who are humble in heart before You.)

And for the verse of Sajdah under reference the following should be recited.

اللَّهُمَّ اجْعَلْنِي مِنْ عِبَادِكَ الْمُنْعَمِ عَلَيْهِمُ الْمَهْدِيِّينَ السَّاجِدِينَ لَكَ الْبَاكِينَ عِنْدَ تِلَاوَةِ آيَاتِكَ

(O Allah make me of those among Your slaves upon whom You bestowed Your bounties, who prostrate before You, who weep while reciting Your verses.) (Qurṭubī)

Verses 59 - 63

فَخَلَفَ مِنْ ۚ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ
فَسَوْفَ يَلْقَوْنَ غِيًّا ﴿٥٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾ جَنَّتٍ عَدْنٍ الَّتِي
وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ۗ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿٦١﴾
لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۗ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا
﴿٦٢﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾

Then came after them the successors who ruined Ṣalāh and pursued desires. So they will soon face (the outcome of their) perversion, [59] except those who repent and believe and do good deeds, and therefore they will enter the Paradise and will not be wronged at all- [60] the Gardens of eternity, promised by the Raḥmān (All-Merciful) to His servants, in the unseen world. His promise is sure to be arrived at. [61] They will not hear anything absurd therein but a word of peace, and there they will have their provision at morn and eve. [62] That is the Paradise We will give as inheritance to those of Our servants who have been God-fearing. [63]

Commentary

خَلْفٌ (Khalaf) means bad successors, while خَلْفٌ (Khalaf) means good

successors. (Maḏharī) Mujahid رحمه الله تعالى, has reported that when the Day of Judgment would be near and the pious people would all be dead and gone, people will lose interest in prayers and indulge in all sort of vices and evil deeds.

Offering prayers outside fixed time or not with congregation (جماعت) is a default and of no avail, and is a great sin.

Most exegetes / commentators are of the view that offering prayers after its time has lapsed is a default of prayers (أَضَاعُوا الصَّلَاةَ). Among them are Sayyidnā ‘Abdullāh Ibn Mas‘ūd, Nakhai, Qasim, Mujahid, Ibrāhīm and ‘Umar Ibn ‘Abdūl ‘Azīz. While others consider that any lapse in the form and conditions of prayers is اِضَاعَتِ صَلَاةٍ and includes the lapse of time as well. Still others believe that offering of prayers at home and not with the congregation (جماعت) is اِضَاعَتِ صَلَاةٍ. (Qurṭubī, Baḥr ul-Muḥīṭ).

Sayyidnā ‘Umar al-Fārūq ؓ, had sent out a circular to all his governors saying:

إن أهم امركم عندي الصلوة، فمن ضيعها فهو لما سواها اضيع (موطا امام مالك)

"In my view the most important among your tasks is prayer. So, whoever defaults in this, will default in discharging his other obligations all the more."

Once Sayyidnā Ḥudaifah ؓ saw someone offering his prayers without observing the prescribed rules, and was going through the rituals rather hurriedly without pausing. He asked the man how long he had been offering his prayers like that. The man replied for the last forty years. Then Sayyidnā Ḥudaifah ؓ said:

"You have not offered a single of your prayers correctly."

He further remarked:

"If you die offering your prayers like this then remember you will die without following the course given by The Holy Prophet ﷺ."

Sayyidnā Abū Mas‘ūd Anṣarī ؓ has been quoted in Tirmidhī that the Holy Prophet ﷺ had said that the prayer of a person is lost who does not observe اقامت i.e. does not stand upright in his prayers. It means that if one does not pause while bowing down (ركوع) and prostrating (سجده) in his prayers or who does not stand straight up after bowing down (ركوع) or

does not sit up in between two prostrations (سجود) his prayers would be considered as not performed. Similarly, if one is not careful about ablution (وضو) and his cleanliness (طهارت) his prayers will also be lost.

Sayyidnā Ḥasan-al-Baṣrī رحمه الله تعالى has observed that leaving the mosques unattended and being over involved in business and enjoyments of life is included in the meaning of this verse.

Imām Qurṭubī رحمه الله تعالى after reproducing these sayings had said that even knowledgeable people ignore the prescribed rules of prayers and merely go through its motions. He made this observation in the 6th century Hijrah when such people were few. Presently the position is worse, and there are many more people who disregard the rules of prayers. نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَأَعْمَالِنَا .

(شَهَوَات) (and pursued desires - 19:59) refers to all such worldly pleasures which make people negligent of their duty to Allah making them lose interest in Prayers. Sayyidnā 'Alī رحمه الله وجهه has said that palatial houses and luxurious carriages which attract people's eye, and wearing dresses which distinguish a person from the common man all fall within the category of worldly pleasures. (Qurṭubī)

فَسَوْفَ يَلْقَوْنَ غَيًّا (So they will soon face[the outcome of their] perversion - 19:59) The word غَيًّا in Arabic language is the opposite of رشاد. All virtues and good things are رشاد and all vices and evils are غَيًّا. Sayyidnā 'Abdullāh Ibn Mas'ūd رحمه الله has reported that there is a cave in Hell by the name غَيًّا, which houses various types of severe punishments, more numerous than all the punishments of Hell.

Ibn 'Abbās رحمه الله has remarked that even Hell seeks protection from غَيًّا, which is the name of a cave in the Hell. Allah Ta'ālā has prepared it for habitual adulterers who persist in adultery, and for the drunkards who do not give up drinking, and for the usurers who do not stop taking interest and for those who disobey their parents, and those who give false witness and for the woman who declares someone else's child as her husband's. (Qurṭubī)

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا

"They will not hear anything absurd therein but a word of peace." - 19:62.

(كُفْرًا) means idle, absurd, frivolous and abusive talk, which will not reach the ears of good people who have been admitted to Paradise.

الْأَسْلَامًا means that whatever one will hear in Paradise will add to his happiness, peace and tranquility. It includes the customary greetings (سَلَامًا), which the dwellers of Paradise will exchange among themselves and the angels of God will offer them all. (Qurṭubī)

وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا

"And there they will have their provisions at morn and eve." -
19:62.

There will be no solar system in the Paradise and hence no rising or setting of the sun, but there will be a perpetual radiance. There will also be some way of telling day from night and morning from evening. Within this distinction between morning and evening the Paradise dwellers will receive their meals. It goes without saying that the wishes of the Paradise dwellers will be fulfilled forthwith (وَلَهُمْ مَا يَشْتَهُونَ - and for themselves, there is what they desire - 16:57). This is a general announcement. Hence, mention of morning and evening is because of people's habit to eat and drink in the morning and in the evening. According to an Arab saying, anyone who gets a full meal morning and evening is comfortable and at peace.

Sayyidnā Anas Ibn Mālik رضي الله عنه, said after reciting this verse that it shows that the believers have their meals twice a day, one in the morning and the other in the evening.

Some scholars have explained that mention of morning and the evening is a general expression, like day and night or east and west, which does not specify any particular time or place. Therefore, it means that they (Paradise dwellers) will get their provisions according to their choice at any time they like. (Only God knows best) (Qurṭubī)

Verses 64 - 72

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ ۗ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ
 ۗ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
 فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾ وَيَقُولُ الْإِنْسَانُ

إِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْنَاهُ
 مِنْ قَبْلُ وَلَمْ يَكْ شَيْئًا ﴿٦٧﴾ فَوَرِّبْكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ
 لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ
 أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴿٦٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ
 أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا
 مَقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا
 ﴿٧٢﴾

(Jibra'il said to the Holy Prophet) "And we do not descend but with the command of your Lord. To Him belongs what is in front of us and what is behind us and what is in between. And your Lord is not the one who forgets - [64] the Lord of the heavens and the earth and whatever lies between them. So, worship Him and persevere in His worship. Do you know any one worthy of His name?" [65] And man says, "Is it that, once I die, I shall be brought forth alive?" [66] Does not the man remember that We created him before when he was nothing? [67] So, by your Lord, We will definitely gather them together with the devils, then We will definitely make them present around the Jahannam, fallen on their knees. [68] Then We will certainly draw out, from every group, those who are more rebellious against the Raḥmān (All-Merciful). [69] Then of course, We are most aware of those who are more deserving to enter it (the Jahannam). [70] And there is none among you who is not to arrive at it. This, on the part of your Lord, is a matter finally decided, bound to happen. [71] Then We will save those who feared Allah, and will leave the wrongdoers in it, fallen on their knees. [72]

Commentary

وَاصْطَبِرْ لِعِبَادَتِهِ ("and persevere in His worship." - 19:65) The word *إصطبار* means perseverance in the face of acute distress and hardship. The point here is that any one who wishes to be constant and steadfast in his

prayers must be prepared to undergo pain and suffering.

هَلْ تَعْلَمُ لَهُ سَمِيًّا ("Do you know any one worthy of His name?" - 19:65) In the generally accepted sense the word سَمِيًّا applies to persons bearing the same name. The polytheists and idolaters had included many humans, angels, stones and idols along with Allah Ta'ālā in their worship and designated all of them as إله i.e. as objects of worship but it is a strange and extraordinary coincidence that none of their false gods was ever named as Allah. This matter was pre-ordained, and no idol or deity bore the name Allah. Thus, the literal meaning of the word سَمِيًّا would adequately explain the meaning of this verse which is that there is no object in the world bearing Allah's name.

Many commentators, among them Mujāhid, Ibn Zubair, Qatadah, and Ibn 'Abbas, are of the view that in the present context the word سَمِيًّا means "a like" or "comparable" and the sense of the verse is that in the entire pantheon of false gods none is equal or comparable to Allah Ta'ālā in so far as divine attributes are concerned.

لَنَحْضُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ

"We will definitely gather them together with the devils, then
We will definitely make them present." - 19:68.

This verse may be interpreted in two ways. First, that on the Day of Judgement every infidel will be brought before God along with his own devil, and this suggests that this is a reference to the gathering of infidels and their devils. But if it is interpreted in a general sense to include all believers and infidels then the meaning of the devils being gathered with all of them would be that while the infidels will be gathered with their devils, the believers would also be gathered at the same time and place. Thus the devils will be gathered along with the infidels as well as with the believers.

حَوْلَ جَهَنَّمَ جُنُودًا

"Around the *Jahannam* fallen on their knees." - 19:68.

On the Day of Resurrection every one - believers, infidels, the blessed and the wretched - will be assembled around Hell. Every one will be seized with awe and terror, and they will all be on their knees, then the believers and the blessed will be taken across Hell and admitted into

Paradise, so that having viewed the extreme suffering of Hell they may all the better enjoy their own state of felicity, and at the same time rejoice at the punishment which has been inflicted upon the infidels.

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ

"Then We will certainly draw out from every group." - 19:69.

The word شِيعَةٌ is applied to a particular person or the followers of a particular faith, and it also means a sect. The meaning of the verse is that the most rebellious from amongst the different sects of the infidels will be picked out. Some commentators say that the sinners will be committed to Hell in the order of the intensity of their sins, i.e. those sinners will be driven in first whose sins are most intense and those with less intense sins, will follow them, and so on.

وَأَنْ مِّنكُمْ إِلَّا وَارِدُهَا

"And there is none among you who is not to arrive at it." - 19:71.

This means that everybody - be he a believer or an infidel - will go across Hell. However, this does not mean that they would go to stay in it; they would only go across it. But even if the word means "entry", then the pious believers on entry into Hell will feel no discomfort because its fires will cool down and will do no harm to them. Sayyidnā Abū Sumayya رضي الله عنه has related that The Holy Prophet ﷺ once said that:

"Everybody whether he is a pious man or a sinner will initially enter Hell, but for the pious believers the fire will cool down just as the fire of Namrūd cooled down when Sayyidnā Ibrāhīm عليه السلام was cast into it. Thereafter, the believers will be taken to Paradise."

This view is confirmed by the next sentence ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا which means then We will save those who feared Allah - 19:72. A similar view has also been expressed by Sayyidnā Ibn 'Abbās رضي الله عنه, thus even if the word وَرُودٌ occurring in the Qur'an is taken to mean دُخُولٌ (entry), then the word دُخُولٌ will be interpreted as synonymous with the word غُورٌ (going across). Thus there is no contradiction in the meaning of the word.

Verses 73 - 76

وَإِذَا تُلِيٰ عَلَيْهِمُ آيَاتُنَا بِيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَا آيٰتِي

الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ
 قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرَثِيًّا ﴿٧٤﴾ قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ
 لَهُ الرَّحْمَنُ مَدًّا ۚ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا
 السَّاعَةَ ۖ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾ وَيَزِيدُ
 اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ۗ وَالْبَقِيَّةُ الصَّلِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا
 وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

And when Our verses are recited to them in all their clarity, those who disbelieve say to those who believe, "Which of the two groups is superior in respect of its place and better in respect of its assembly?" [73] And how many a generation We have destroyed before them who were better in assets and outlook! [74] Say, "Whoever stays straying, let his term be extended by The Raḥmān (All-Merciful) still longer until when they will see what they are being warned of: either the punishment or the Hour (of doom), then they will know who was worse in respect of his place and weaker in respect of his forces. [75] And Allah makes those on the right path excel in guidance. And the everlasting virtues are better with your Lord in respect of reward and better in their return. [76]

Commentary

خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا

"Superior in respect of its place and better in respect of its assembly" - 19:73.

The infidels never relaxed their efforts to confuse and perplex the believers. They were very rich and possessed material wealth in great abundance. They had their retinues, their followers, friends and supporters. In contrast, the believers were poor and lacking in worldly assets. However, it is a common experience that material wealth turns people's heads and makes them unduly proud and arrogant, so that even the sensible and wise among them are led to believe that their prosperity and affluence is the reward of their personal merit and effort, and will

last for ever. History is replete with instances where prosperous communities and rich nations crumbled to dust and vanished without leaving a trace. But these instances of Divine wrath hold no lesson for them and fail to turn them from their erroneous ways.

On the other hand there are good people who, following the teachings of Qur'ān, do not regard wealth and worldly honors as the result of their own effort and merit, but as Allah Ta'ālā's bounty to be held as a trust from Him and to be expended according to His command. They are well aware that these gifts from Allah Ta'ālā will not last for ever, and the prospect of their abatement or even their total loss does not cause them any concern. These are the people who are safe from the mischief resulting from wealth and material abundance to which the infidels are exposed. Prophets like Sayyidnā Sulaymān and Dāwūd عليهما السلام, many a followers of The Holy Prophet ﷺ and multitude among the pious believers fall in this category.

Allah Ta'ālā has dispelled the mistaken notions of the infidels by saying that the transient material prosperity cannot be regarded as a token of His good-will nor as a symbol of their own merit, because it often happens that foolish and undeserving people are loaded with wealth while wise and learned persons spend their lives in poverty.

وَالْبَقِيَّتُ الصَّلِحَتُ خَيْرٌ عِنْدَ رَبِّكَ نَوَابًا وَ خَيْرٌ مَرَدًا

"And the everlasting virtues are better with your Lord in respect of reward and better in their return". - 19:76

These words have been interpreted differently by different scholars as has been explained at some length in the commentary of Sūrah Al-Kahf (سوره كهف). The more plausible interpretation, however, is that the words refer to submission to the commands of Allah and to good deeds, the benefits of which are everlasting.

مَرَدًا means consequences, and the sense of this verse is that good deeds alone are the real wealth whose reward is great and whose result is eternal peace.

Verses 77 - 82

أَفْرَعَيْتَ الَّذِي كَفَرَ بآيَاتِنَا وَقَالَ لَأُوتِينَ مَالًا وَ وَلَدًا ﴿٧٧﴾ أَطَّلَع

الْغَيْبِ أَمْ آتَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾ كَلَّا ۖ سَنَكْتُبُ مَا يَقُولُ
 وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِيهِ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾
 وَآتَخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لِيُكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۖ
 سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

Did you, then, see him who rejected Our verses and said, "I shall certainly be given wealth and children?" [77] Has he peeped in the unseen or taken a covenant with the Raḥmān (All-Merciful)? [78] Never. We will write what he says and extend for him the punishment extensively. [79] And We will inherit from him what he is talking about and he will come to Us all alone. [80] And they have taken gods other than Allah so that they might be a might for them. [81] Never. They will soon deny their worshipping and they will be just the opposite for them. [82]

Commentary

لَاؤْتَيْنَ مَا لَا وُؤَدًا ("I shall certainly be given wealth and children". - 19:77) Bukhārī and Muslim relate the story of Sayyidnā Khabab Ibn Al-'Aratt who had lent some money to 'Ās Ibn Wā'il. When pressed to return the loan, 'Ās Ibn Wail said that he would not make the payment until he (Sayyidnā Khabab) dissociated himself from the Holy Prophet ﷺ. Sayyidnā Khabab replied that he would never do that - not until 'Ās was dead and rose to life again. At this 'Ās Ibn Wail said, "What? will I be brought to life again after I am dead? If so I will repay the loan only after I am brought back to life again because even then I will have my wealth and my children." (Qurṭubī)

This verse is an answer to 'Ās Ibn Wail's boastful claim. How does he know that when he is brought back to life he will still have his wealth and children?

أَطَّلَعَ الْغَيْبِ (Has he peeped in the unseen - 19:78) It is obvious that nothing of this kind has happened. Then why has he considered it as a surety?

أَمْ آتَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

"Or taken a covenant with The Raḥmān (All-Merciful)" - 19:78.

Or has he entered into a covenant with Allah Ta'ālā and obtained a promise from Him for his wealth and his children?

وَنَرْتُهُ مَا يَقُولُ

"And We will inherit from him what he is talking about" - 19:80.

It is foolish of him to talk about retaining his wealth and children in the Hereafter because he will have to leave behind even these things which he possesses in this world, and his wealth and children will all revert to Allah Ta'ālā.

وَيَأْتِينَا فَرْدًا

"And he will come to Us all alone" - 19:80.

And on the Day of Judgment he will appear in God's presence alone without his wealth and his children.

وَيَكُونُونَ عَلَيْهِمْ ضِدًّا

"And they will be just the opposite for them" - 19:82.

The idols and the false gods whom the infidels worshipped in the hope of winning their help will turn against them on the Day of Judgment. God will grant speech to them and they will say, "O God! finish these sinners because they turned away from you and made us the objects of their worship."

Verses 83 - 87

أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ ۗ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرْدًا ﴿٨٦﴾ لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

Did you not see that We have sent the devils onto the disbelievers inciting them with all their incitements. [83] So do not hurry about them; We are but counting for them a count down. [84] The day We will assemble the God-fearing before the Raḥmān (All-Merciful) as guests [85] and will drive the sinners towards the

Jahannam as herds towards water, [86] they will have no power of intercession except the one who has taken a covenant with the Raḥmān (All-Merciful).[87]

Commentary

تَوَزَّهُمْ أَزًّا

"Inciting them with all their incitements" - 19:83.

In Arabic language the words **حَضَّ** - **فَزَّ** - **أَزَّ** - **هَزَّ** are synonymous, differing only in shade or degree, and mean to urge, incite, instigate. The word **أَزَّ** means to apply strong pressure, to persuade somebody to do something. The sense of this verse is that the Devils instigate the unbelievers to persist in their evil ways by presenting before their eyes the benefits and hiding from them the wickedness of their evil deeds.

إِنَّمَا نَعُدُّ لَهُمْ عَدًّا

"We are but counting for them a count down." - 19:84

This verse means: "Do not be impatient about their punishment because it is going to befall upon them in any case - and very soon. We have allowed them a fixed term in this world and that term is about to end. Then will come their retribution." **نَعُدُّ لَهُمْ** means: "We are counting for them, i.e. they do not have control on anything. Their days are numbered and We keep a count of every moment of their life and everything they do."

Once Ma'mūn Rāshīd read Sūrah Maryam. Upon reading this particular verse, he desired that Ibn Simak, one of the Islamic scholars sitting in that meeting with him, to say something on it. Thereupon Ibn Simak submitted that when our breaths are numbered and their number cannot be enhanced, they will soon come to an end. The same notion is reflected in the following poetic verse:

☆ حیاتک انفاست تعد فکلّمًا ☆ مضی نفس منک انتقصت به جزءًا

That is, the breaths of your life are counted. With every passing breath, your life gets reduced to that extent.

It is said that during one span of twenty-four hours, one breathes twenty-four thousand times. (Qurṭubī)

The following stanza explores the same context:

وكيف يفرح بالدنيا ولدتها ☆ فتي يُعدّ عليه اللفظ والنفس

That is, how can one be so engrossed and relaxed with the worldly pleasures, while his words and breaths are being counted. (Rūḥ)

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا

"The day We will assemble the God-fearing before the Raḥmān (All-Merciful) as guests." - 19:85.

The word **فد** applies to those who are received by rulers and princes with respect and honour. According to some sayings of the Holy Prophet ﷺ he said, "These men will ride on their mounts which they used in their worldly life." Some say that their own virtuous deeds will take the shape of their mounts.

إِلَى جَهَنَّمَ وَرْدًا

"Towards the Jahannam as herds towards water" - 19:86.

ورد means to go towards water and since only a thirsty man or animal goes towards water, this word has been translated to denote a thirsty person.

مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

"Except the one who has taken a covenant with the Raḥmān (All-Merciful)" - 19:87.

Sayyidnā Ibn ‘Abbās ؓ has said that **عهد** means a declaration of firm belief in the Unity of Allah Ta‘ālā, while others say that **عهد** means committing the Qur‘ān to memory. In brief only those people will have the permission to intercede with Allah who stand firm by their covenant to adhere to the true faith. (Rūḥ)

Verses 88 - 98

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾ لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٩﴾ تَكَادُ
السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾ أَنْ
دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا
﴿٩٢﴾ إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا

﴿٩٣﴾ لَقَدْ أَحْضَسُّهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ
 فَرْدًا ﴿٩٥﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ
 الرَّحْمَنُ وُدًّا ﴿٩٦﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ
 بِهِ قَوْمًا لُدًّا ﴿٩٧﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ
 مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

And they say, "The Raḥmān (All-Merciful) has taken to Himself a son." [88] You have come up, indeed, with something so abominable [89] that the heavens are about to explode therewith and the earth to burst and the mountains to fall down crumbling, [90] for they have ascribed a son to the Raḥmān (All-Merciful), [91] while it is not befitting for the Raḥmān (All-Merciful) to have a son. [92] There is none in the heavens and the earth, but bound to come to the Raḥmān (All-Merciful) as a salve. [93] He has fully encompassed them and precisely calculated their numbers, [94] and each one of them is bound to come to Him on the Day of Judgment, all alone. [95] Surely, those who believe and do the righteous deeds, for them the Raḥmān (All-Merciful) will create love. [96] So We have made it easy through your tongue so that you give with it the good news to the God-fearing and warn with it an obstinate people. [97] And how many a generation We have destroyed before them. Do you sense (the presence of) any one of them or hear from them even a whisper? [98]

Commentary

وَتَخِرُّ الْجِبَالُ هَدًّا

"And the mountains to fall down crumbling" - 19:90.

These verses suggest that the earth, the mountains and everything that grows thereon possess a certain degree of knowledge and intelligence though in their case these perceptions are not of the same extent as that bestowed on human beings. This explains the fact that everything in the world glorifies Allah Ta'ālā as will be evident from the verse.

وَأَنَّ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

"And there is not a single thing that does not extol His purity

and praise." - 17:44.

These verses refer to this very perception of these things that to associate anything or being with Allah Ta'ālā, specially to assert that He has children is a sin which makes the earth and the mountains quake with fear. Sayyidnā 'Abdullāh Ibn 'Abbās ؓ has said that except humans every created thing is terrified of any suggestion of association with Allah (Rūḥ-ul-Ma'ānī).

وَعَدَّهُمْ عَدًّا

"And precisely calculated their numbers" - 19:94.

It means that Allah Ta'ālā has full knowledge of their doings.

سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

"For them the Raḥmān (All-Merciful) will create love." - 19:96.

It means that for those who are steadfast in their faith in Him, Allah creates an environment of friendship and love for each other, which consequently promotes mutual amity and goodwill among the true Muslims. Furthermore, by their conduct and behavior they command the admiration and respect of all those with whom they come into contact. Bukhārī, Tirmidhī and others have related on the authority of Sayyidnā Abu Hurairah that the Holy Prophet ؓ once said that when Allah Ta'ālā is pleased with someone He says to Jibra'īl, "I am pleased with so and so and I desire that you too should show favour to him." Jibra'īl makes an announcement to this effect in all the skies so that their residents begin to harbor a liking for that person. Then this love descends upon the earth and the people of the earth also begin to love him. The Holy Prophet ؓ then quoted this verse. (Rūḥ ul-Ma'ānī).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

"Surely those who believe and do the righteous deeds, for them the Raḥmān (All-Merciful) will create love." - 19:96.

Haram bin Ḥayyan has said that when a person devotes himself wholly towards Allah He fills the hearts of all believers with love for him. (Qurtubī)

When Sayyidnā Ibrāhīm Khalilullah ؑ, planned to go back to Syria, after leaving behind his wife Hajira and his baby son Sayyidnā

Ismā'il عليه السلام in the desert enclosed by the barren hills of Makkah in accordance with the command of Allah, he also prayed for both of them with the following words

فَجَعَلْ أَقْبِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ

"So make hearts of a number of people yearn toward them." -
14:37.

The prayer was granted so that even after the lapse of many millennia people all over the world entertain great love for Makkah and its inhabitants. They visit the place in large numbers, and not only incur heavy expenditure but also endure great hardships while making the journey.

أَوْ تَسْمَعُ لَهُمْ رِكْرًا

"Or hear from them even a whisper" - 19:98.

The word رِكْر means a faint, unintelligible sound such as a death-rattle. The meaning of the verse is that there have been many kings who ruled vast empires, exercised unlimited authority and lived in great splendor, but when the wrath of Allah caught upon them for their sinful acts, they were annihilated in such a manner that not even a whisper or a feeble motion is now being heard of them.

Alḥamdulillāh

The Commentary on

Sūrah Maryam

Ends here.